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—from all these let it be delivered. With its face to the morning let it stand forth erect and unafraid, champion and interpreter of life—the good life, the common life, the one life that throbs in the heart of man, that shines in the shimmering star, that flows unbroken down the ages from a timeless beginning to an endless eternity.

In its presence the illusions of self will fall. By its illumination will man see that he is not a thing of shreds and patches, but part of the creative power of the universe; not a bit of pink protoplasm bounded on the outside by skin and the inside by atoms, but a point focalized in time of that unbounded soul stuff of which he has hitherto conceived his gods to be made. With such a vision he can as little play with dollars

as he can with the glass beads and wampum of the savage. The thirst of creation will be on him. Hoarding of millions, building of fortunes, will seem trivial; nothing will satisfy but the building of cities, states, civilizations; the creation of arts, laws, institutions; the establishment of industrial and social systems that will afford a fit environment for the evolving and enlarging life, that will make of earth a paradise of opportunity, and of man a co-worker with God in the creation of the cosmos.

Can the modern church kindle the vision, awaken the consciousness, inflame the enthusiasm that will generate this renaissance? If it can, it will so make its greatest contribution to the forces that are working to humanize the labor struggle of today.

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## A NEW TESTAMENT ANNIVERSARY: 1514–1914

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The year 1914 marks the four-hundredth anniversary of the first printing of the Greek New Testament. On January 10, 1514, at Alcalá de Henares, near Madrid, and under the auspices of the University of Alcalá or Complutum, the first printed edition of the New Testament in the original Greek was finished. It was a Catholic prelate, Cardinal Francisco Ximenez de Cisneros, archbishop of Toledo and archchancellor of the kingdoms of Castile, who was

responsible for the undertaking. It was part of a larger plan, instituted in 1502 in celebration of the birth of an heir to the Spanish throne. Ferdinand and Isabella had a daughter, Juana, who had married Philip the Handsome. In 1502 a son was born to them, who grew up to be the Emperor Charles V. The Cardinal's way of celebrating his birth was to set about producing at the University of Alcalá a great edition of the Bible both in its original tongues and

in its principal versions. The Vulgate Latin Bible had been in print for half a century before 1514, and the Hebrew Old Testament for twenty-six years (since 1488). But for the New Testament, Christian scholars had been content to use the Latin Vulgate until the Cardinal set out in 1502 to produce, with the aid of Lopez de Stunica and other scholars, an edition which should include the New Testament in Greek, the Old Testament in Hebrew, the Aramaic version of the Pentateuch, the Greek version of the Old Testament, and the Vulgate Latin of the whole Bible. The work has come to be called, from the Latin name of the university, the Complutensian Polyglot.

The New Testament volume was finished first, and the colophon at the end of the text is dated January 10, 1514. The Greek text is beautifully printed in shapely Byzantine letters, with the Latin Vulgate in a narrower column beside it. The order of the books is interesting, for after the Gospels come the epistles of Paul and Hebrews, and after them, Acts, the Catholic epistles, and Revelation. A concise Greek-Latin lexicon is included after the text. The Old Testament volumes followed later, with three main columns on a page, the Hebrew in the outer column, the Septuagint Greek in the inner, and the Latin Vulgate in the center, "like Jesus between the two thieves," as the editors put it in their preface. The whole great work was finished in 1517 and in that year the Cardinal died. But its publication was not authorized by Pope Leo X until 1520, and it does not seem to have passed into circulation until 1522.

Meantime extraordinary consequences were springing from the mere rumor of it. John Froben, the Basel printer, heard of the Cardinal's enterprise, and with the very modern ambition of anticipating him, determined to produce a New Testament edition of his own. In the spring of 1515 he wrote to Erasmus, who had been for some years in England, and asked him to edit the Greek text. He did so with such expedition that within a year the whole, with a Latin translation, was completed and issued. The last page bears the date, February, 1516. A second edition followed in 1519, a third in 1522, and others later. In these the numerous misprints of his hasty first edition were largely corrected, though not all the changes were for the better. Erasmus himself admitted that his first edition was "precipitated rather than edited." Few single Greek manuscripts contained the whole New Testament, and Erasmus had to depend upon different manuscripts for different parts of the text. For the Revelation he made use of but one, and that a defective one, but where there were gaps in it, Erasmus simply retranslated the Latin Vulgate into Greek of his own, and printed that. But the enterprise of Froben and the diligence of Erasmus had compassed their end: they had anticipated the Cardinal, and his sumptuous volumes were not put into circulation until two of Erasmus' editions were exhausted and his third was appearing.

Yet upon the work of Erasmus great consequences hung. Martin Luther, in concealment at the Wartburg in 1521, made his German translation of the New Testament from Erasmus' second edition,

and William Tindale used the first three editions of Erasmus in translating the New Testament into English (1524-25). It was the distinctive quality of the Reformers' versions that they broke with the Vulgate and translated directly from the Greek, and it was the Greek of Froben and Erasmus that they used. The significance of Luther's translation for the German Reformation need only be suggested. But with Tindale's New Testament (1525) began that notable series of English versions which, under the hands of Coverdale, John Rogers, Whittingham, and Matthew Parker, led at length to the Authorized Version of 1611, into which elements from all its seven English predecessors were combined.

The men who produced the first editions of the Greek New Testament did not exert themselves to search out ancient codices from which to print their text, nor did they gather a great number of manuscripts of any sort for their purpose. The Spanish Cardinal did indeed borrow a manuscript or two from Rome, but these were not remarkable ones. Erasmus used at first but five manuscripts, only two of which contained the Gospels, and no one of them the whole New Testament. Nor were these Erasmusian manuscripts of any great age or textual excellence; they belonged to the latest period, the eleventh to the fifteenth centuries, when a late and corrupt type of text, the Byzantine, had long prevailed. The great Vatican codex, oldest and best of all New Testament manuscripts, had already lain for a generation in the Vatican Library, but it seems to have attracted little attention and certainly exerted no influence.

But it must be remembered that the great wealth of really ancient New Testament texts, on which modern editors build so exclusively, was undiscovered in 1514 and 1516. Some Huguenot admirer gave the first of them to Theodore Beza in 1562, and from that great scholar it took its name. The Codex Alexandrinus was sent by the Patriarch of Constantinople to Charles I in 1627. The New Testament writing on the Paris palimpsest of St. Ephrem was not discovered till about 1700. Tischendorf found the Sinaitic codex at St. Catherine's in 1859. It was precisely the growing weight of such ancient materials, dating from the fourth, fifth, and sixth centuries, that had so modified the New Testament text a generation ago that a revision of the Authorized translation became imperative. Nor are such discoveries at an end. The Freer Gospels were bought in Egypt in 1906, the Koridethi Gospels have only recently finally emerged from the Caucasus, and papyrus fragments of the fifth, fourth, and even the third century are constantly coming to light in the course of excavations in Egypt. In fact new textual materials are accumulating with a rapidity hardly ever before equaled, and while the New Testament text will probably undergo little further modification, much may yet be learned as to the history of its early transmission.

The Complutensian edition of 1514 was the first of more than a thousand editions of the New Testament in Greek. The earlier editors were generally content to copy the texts of their predecessors or of late manuscripts easy of access. But the editions of the past

century have been more and more broadly based, until where Erasmus used five manuscripts one recent editor employs four hundred, besides quotations in two hundred ancient Christian authors. The latest New Testament editor, Von Soden (1913), has taken account of a still wider range of manuscript witnesses. The Greek New Testament manuscripts definitely known to exist now number more than two thousand five hundred, besides manuscripts of ancient versions, which are still more numerous, and every month adds to the list, so that the student of the New Testament text labors under an embarrassment of riches. Varied forces are contributing to add to these resources: scientific excavation, travel, amateur collection, the opening of libraries once difficult of access, and war in the East, which always dislodges manuscripts from their ancient homes.

Four hundred years have passed since the Cardinal's stately folio was finished. It is now the most treasured possession of many a library, though modern learning has long outgrown the meager materials made use of in its preparation. The university which the Cardinal founded and fostered, and which was attended in the sixteenth century by twelve thousand students, was removed in 1836 to Madrid, and its former home at Alcalá now stands a silent monument to vanished greatness. In the collegiate church near by is the monument to the Cardinal, who after the deaths of Ferdinand and Isabella was for a time master of Spain but whose most lasting glory is the Complutensian edition, through which he stimulated Christian learning and set in motion spiritual influences of more far-reaching importance than he dreamed or perhaps desired.

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## PRINCIPLES OF CHURCH FEDERATION

### II. KINDS AND CHARACTERISTICS

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In 1883, in his articles describing an imaginary compact of churches, termed the "Christian League of Connecticut," Dr. Washington Gladden gave one of the many impulses which have eventuated in the formation of federations and co-operative combinations of churches and Christian workers. The oldest of the

federations now listed, so far as known, is that in Methuen, Massachusetts, dating from 1887, which bears the name, suggested by Dr. Gladden, the "Christian League of Methuen." So far as the *Directory of Federations* is concerned, which the Commission on State and Local Federations of the Federal Council of